The Malaysia Message

SINGAPORE
APRIL 1948

Courtesy of Union Photos, K.L.

Woman Vender with a pitiable stock of goods:
A few cigarettes, matches, odds and ends.

"Is it nothing to you, all ye that pass by?"
Lamentations 1:12

IN THIS ISSUE

R. E. DIFFENDORFER has been for many years the dynamic Executive Secretary of the Foreign Division of the Methodist Board of Foreign Missions in New York City. Dr. Diffendorfer twice visited Malaya between 1928 and 1932.

H. F. KUEHN is on the staff of Trinity College as Registrar and Dean. He is also one of the Religious Education Secretaries and Pastor of the Fairfield Chapel Church, Singapore.

T. R. DORAISAMY as Secretary of the Malaya Methodist Youth Fellowship and Young People's Work was the driving force behind the All-Malaya Institute at Ipoh last month. He is on the staff of the Anglo Chinese School, Singapore, and Pastor of the Pasir Panjang Tamil Methodist Church.

ERNEST TIPSON has just retired from the Secretaryship of the British & Foreign Bible Society.

H. H. PETERSON is the Principal of the Anglo Chinese School, Singapore. He earned a Doctorate in Education at the University of Denver in 1943 and since, because of the war, he and his family could not return to Malaya, he accepted a temporary position with our Methodist Church in Buenos Aires, Argentina. The Petersons returned to Malaya in December 1947.

S. T. PETER LIM has just been elected as President of our National M. Y. F. He is a student at Raffles College and Assistant Pastor of the Fairfield Church.

The Malaysia Message

APRIL 1948

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PICTURES

We request all who submit pictures for publication to send in only black and white in glossy finish. Sepia pictures are very difficult to reproduce. Examine your pictures before sending them and if the details are not sharp do not send them for they cannot be used. We prefer action pictures to group pictures. Pictures make for interest and every article about local events is enhanced by a picture or two.

POSTAL ORDERS

Subscribers are still using registered letters to send in small sums of money. Evidently many are not aware that the Post Office issues Malayan Postal Orders which can be filled out and crossed exactly like a cheque and payment made through a bank.

SUBSCRIPTIONS

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NEWS ITEMS

We invite any reader who is interested to send in news items, or preferably that they be given or sent to the Staff Correspondent of your District, for example to Mr. Geh Hun Kheng in Penang.

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

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EDITORIAL

HE SOUL'S "I WILL"

"I HAVE SPENT FORTY YEARS," said Dr. Samuel Johnson, in one of his bitter moments, "in making futile solutions." And so it is with all of us. How often have we promised ourselves, and often others, this or that change for the better. Our unfulled resolves and the possible life that we have not lived aunt us at times very unpleasantly. We know that the I will" of yesterday must have some authority over today. n't it true that the utmost liberty most of us have is to noose our masters and our forms of obedience - and in any countries today even that no longer appertains.

But let's stop for a moment and consider the effect n the world of man's "I will's" - and here we can collect whole galaxy of saints and heroes of all ages; the story it is a magnificent epic, it is actually the story of man he has pushed himself upward from the clay toward od. The "I will" of a St. Paul took Christianity out the narrow confines of Judaism and cast it forth upon e rich soil of Asia Minor and Europe; the "I will" of Columbus found America, the New World; the "I will" an Abraham Lincoln saved the Union and freed the aves. You will remember how Disraeli says, after he as failed in his first speech in the House of Commons, A day will come when you will hear me." Richard obden became a bankrupt during the days when he gave s all in the fight for the repeal of the iniquitous Corn aws of England. When his friends told him the project as impossible, he said, "Then if that is all we had better t about it at once."

And the amazing thing is that when a man sets out o follow his "I will" seldom does it effect him only. Follow the leader" is a game most of us played when e were children, but it is a game as old as man. Man eeds a leader. The leader who opens a road for his eaker brother across the trackless waste, the man who ands like the shelter of a rock in a weary land, that an is the greatest of benefactors. Such men can almost ictate their own terms. John Buchan in his autobioraphy, "Pilgrim's Way", has a very appreciative chapter n T. E. Lawrence, usually known as "Lawrence of rabia," in which he tells of the power of Lawrence's ersonality and says something like this: I would gladly ave followed him to the ends of the earth. A George ox in England cuts convention and preaches a new way f life calling it The Society of Friends and disciples rong to him. A John Wesley draws up a severe code f conduct and The Methodist Church today proudly cknowledges him as its founder.

When the Spirit speaks to you or to me and sets us upon our feet what a mistake it is to fail to cultivate that urge and fail to measure up to the resolve made at some high moment of idealism or vision. The last thing any person should ever do is to break word with himself. To do that is to open a leak in the vessel which contains our inmost essence of life. For when all is said, the power to form a clear, strong, self-conscious determination, and, against whatever strain of opposition, to quietly abide in it, is the special sign of man's royalty, the mark by which he is recognized as akin to the Divine.

METHODIST YOUTH RALLY AT IPOH

ON SATURDAY AFTERNOON, APRIL 17TH., some 400 young Methodists from all over Malaya converged upon the Anglo Chinese School and grounds, Ipoh. (Counting the Ipoh delegates there were some 540 present.) This was the first All-Malaya gathering of our youth since the Occupation years. The glamour of it, the thrill of travel, the excitement of large numbers was so contagious that parents, friends and the youth themselves sacrificed in many ways in order that many might have this opportunity. Under the theme of "Christ Above All" the Secretary for Malaya M. Y. F. and Young People's Work organized and built up the programme. It is still too early to properly appraise the value of this Institute but its effect on the lives of hundreds of young people cannot but be creative and will be felt in the Church in the years to come.

AGE CAPITULATES TO YOUTH

AMONG THE ITEMS ON THE AGENDA for Ipoh were important Business Meetings where some 110 business delegates discussed the new proposed M. Y. F. Constitution. After three days of discussion and some heated argument the new constitution was accepted in general. Among the important changes that will affect the M.Y.F. was the adoption of the age rule limiting membership to those under 35. Actually in the Mother Church in America the age rule limits membership to those under 23 but it was felt that in the younger churches the old and former Epworth League rule should appertain for the time being, at least until a Young Adult Methodist Fellowship can be established, as provided by the Methodist Discipline. It is the opinion of this journal that this age rule has been accepted none too early. Prominent among the business delegates were men who should have refused office in the M. Y. F. long ago but who seemed

unable to let go. The newly elected President is a young man under 30 and so it should be. We older people have had our day and should recognize the rights of our juniors. Some aspects of the Ipoh Institute indicate that more experienced advice might well be sought to make future M.Y.F. gatherings more meaningful.

SHOULD METHODIST ORGANIZATIONS BE CHRISTIAN?

A STRONG ATTEMPT WAS MADE AT IPOH to rewrite certain clauses in the new Constitution relative to membership and the holding of office. It was felt by a very vocal minority that we were being narrow in our outlook in demanding that members of the Methodist Youth Fellowship should have only Methodist Church members as their officers. They said that this was narrow churchmanship and savoured not of Christ but of man. The question arose only in Chapters where the youth membership is still largely Non-Christian. But the Methodist Discipline is very clear on this point, that the President must be a Methodist, and no doubt in the thinking of the men who wrote those regulations it was assumed that the others would be Christian, though perhaps not as yet members of The Methodist Church. There can easily come a point where we compromise too much in order to have an organization. It is our strong conviction that if an organization bears the name of Methodist then Methodists must supervise it. Certainly every pastor in our Conference ought to endorse this, and upon them falls the high privilege of training their youth and bringing the young people of their churches to Christ. Just for the sake of World Friendship, (the argument used by the opposition), no Indian Club, for example, elects a Chinese as its president; nor for the sake of inter-fraternal goodwill does the Anglo Chinese School Old Boys Association elect an Old Boy of some other school to head its organization. Neither for the sake of World Friendship should a Methodist Youth Fellowship be organized and made a part of our Methodist Youth Programme unless its leadership is Methodist in fact and spirit. Most important of all our leaders must be Christian. When the purpose of an organization is to spread the Gospel of Christ and further His Kingdom, it is inconceivable that this purpose will be fulfilled adequately by any group whose leadership is not committed wholeheartedly to Christ and His Programme. (A complete report on the Ipoh Institute will appear in the next issue of The Malaysia Message.)

†

AUGUST PRUSSNER

ON THE 23RD DECEMBER, 1947, Dr. August Prussner passed away in the Methodist Hospital at Gary, Indiana, U. S. A. Dr. and Mrs. Prussner had gone home to America from Palembang in 1940, expecting to return to their work a year later but the war intervened. He then joined the Northwest Indiana Conference and was serving one of the churches in South Bend, Indiana, at the time of his death. He suffered from what at first was thought to be ulcers of the stomach but which later was diagnosed as cancer of the liver.

Dr. Prussner was born in Germany on April 23, 1884, and came to America as a young man. He graduated from Morningside College with the B.A. degree and in 1916 from Garrett Biblical Institute with the B.D. degree, and earned the M.A. from Northwestern University a year later. Then he took graduate work at the University of Chicago winning the coveted Ph.D. in 1920, doing his work in research in Babylonian literature. Soon after his graduation from the University of Chicago, the Head of the Department of Assyriology and Egyptology died, and this brilliant young scholar was offered his post, which carried with it an honored place on that great University Faculty as well as a very comfortable salary and a prospect most congenial in a life-time as a scholar. But this young man had decided to give his life to the missionary work of the Methodist Church and he could not be deviated from that.

In September 1916 he had married Miss Florence Mauer and four children, three sons and a daughter were born to them. In January 1921, with his wife and two small sons, he sailed from New York for Java. He had studied the Malay language some at the University of Chicago, being then already proficient in Arabic, and by the time he reached Java was already speaking in Malay. A few months later he was given the Principalship of the Training School of Preachers in Batavia which the Methodist Mission maintained at that time. In addition he also served as district missionary in Batavia and Buitenzorg.

In 1927 the Prussners were transfered to Tebing Tinggi, Sumatra. Here his most important work was the establishment and supervision of churches and schools in the Simeloengoen Batak villages. During these years he also served as District Superintendent. In 1935 they went to Palembang where Dr. Prussner served as District Superintendent and also as Principal of the Methodist Boys School.

Even those who knew Dr. Prussner casually thought of him as a scholar and man of learning, and he was that. In his theological school days he had specialized in the Old Testament and the Semitic languages. Then his graduate work at the University of Chicago was in the diciphering of ancient tablets and his dissertation was on "Grape Culture in Ancient Babylonia" for which work he was awarded the Ph. D. degree. In Java and Sumatra he became a scholar in Malay and also learned the Batak tongue. No one in the Mission was able to interpret from one into the other as he could.

Also no Methodist Missionary had mastered the problems of Indonesia as had August Prussner. His associates and his friends in Indonesia will always think of him primarily as a Christian Friend. Of none can it be said as truly as of him, that the people loved him. This was true of the Malays in Palembang, the Bataks in the villages, and the Chinese in the towns. He was friend of Mohammedan, Animist and Christian alike.

Then he was a teacher. Never was he happier than when teaching a class in the Training School or at an Institute. The impressions made upon his students were lasting. He seemed instinctively to sense the mental and

piritual level of his students. Rarely did he talk above heir heads; never did he waste any time on non-essentials. No one ever felt that he was talking down to him.

Finally he was a great preacher, though he was not n orator. Often people who heard him make an address n English were not greatly impressed by his ability as a peaker. However, as a preacher in Malay, he was unurpassed. He did not discuss theories, but preached

August Prussner
(Taken from a group-photo)

Christ. The Methodist Mission never had a missionary who could preach so simply; both his thought and speech were so simple his hearers knew exactly what he meant. His Malay was not beyond the humblest member of the congregation. Yet if he were speaking to Malay Royalty no one could surpass him in the use of High Malay and the exact phrasing needed for the occasion.

August Prussner was a humble missionary. He never sought anything for himself, and was willing always to take whatever task was given. Now that he has passed on he would be the last to wish for undue praise.

Mrs. Prussner, with the aid of a Deaconess, is carrying on the work of her husband in the church they last served together but after the Conference in June she will relinquish that. Fred, their eldest son, is Professor of Bible in Simpson College, Indianola, Iowa, and expects to get his doctorate from the University of Chicago in June. Fred has followed in his father's footsteps and is a rare linguist and scholar in his own right, after having studied extensively in both Germany and France before returning to the States to complete his Ph.D. John is teaching History and Mathematics in the High School at Greenville, Michigan. Both are married. Charles is getting his B.A. degree this June from North Central College, Naperville, Illinois. Their daughter Dorothy is married and is the mother of two children. In a letter recently received from Mrs. Prussner she thanks all who have sent their sympathy and sends her greetings to their many friends in this part of the world. The last words of her letter are: "May God richly bless you all, we think of you so often in our prayers and ask for a rich harvest of souls for the Kingdom in Malaysia."

(From notes by Dr. A. V. Klaus, an old friend.—Ed.)

THE BIBLE SOCIETY SECRETARY RETIRES

THE RETIREMENT OF MR. ERNEST TIPSON as Secretary of the British and Foreign Bible Society and the turning over of the work to the Scottish Society marks the end of an era in this country. Some forty years ago Mr. Tipson began his work in Malaya as a missionary of the Brethren Church in Kuala Lumpur. In order to preach and minister among the Cantonese he went to China for three years to study the language which he did thoroughly. He became a scholar in Cantonese and published a dictionary which made him well-known. Eventually he became the author of no less than five Chinese dictionaries, one of which on Chinese Characters was worked out during his internment in Changi Goal. Without the aid of a tutor he mastered the Greek New Testament in order the better to do his translating work at which he worked incessantly.

He was called to the Secretaryship of the Bible Society in 1928 and held that position with honour until his retirement on March 31st. During these years he travelled widely over the territory under his branch which included besides Malaya, the N.E.I. and Borneo, plus other adjoining regions. He was always checking up on the work of his many colporteurs and encouraging them with personal visits. No previous Secretary had ever made so much contact with the various Christian denominations, and he was a welcome preacher in many different churches.

Those who knew him intimately found him ever a man with an open mind, a truly winsome personality, humble and always self-effacing in his contacts with others. There was a sparkle to him that struck a spark in others and made him a welcome guest everywhere. During the 3½ years of his internment he was ever cheery, he had a smile for everyone during even the gloomiest days and his indefagitable zest for work even in the midst of the most discouraging circumstances will never be forgotten. Being a scholar not only in Cantonese and Chinese Character, he taught classes in Hokien as well in Changi Gaol, and had the joy of having hundreds of men studying under his patient tutelage. As Mr. and Mrs. Tipson go on their well earned retirement they leave behind a host of friends all over Malaya who wish them godspeed.

A PRAYER

Dear Father, with gratitude for thy love revealed in Christ and for thy redeeming grace in him, I humbly accept thy son as my personal saviour, knowing that it will make a radical change in my life. The old self is leading me to death. The new self in Christ is strong and vital. I thank thee for such renewing grace. Amen.

This very pertinent article by the Executive Secretary of the Division of Foreign Missions of the Methodist Church is reprinted by permission from The Christian Advocate.

Russia's Challenge to Christian Missions

RALPH E. DIFFENDORFER

A CHINESE Christian school teacher recently returned from a two and one-half years' stay in Communist territory in China. Before the Japanese surrender he was a student in a puppet university; and just before he was graduated, the Japanese threw him into prison where he suffered cruel tortures. These experiences increased his faith; thereupon he decided to devote his life to Christian work. Then the Communists heard of him and invited him to teach in one of their middle schools. This he did for two and one-half years.

"Some of the things we had discussed earlier helped me to break down my prejudices against the Communists," wrote this Chinese teacher, "but at first I did not have any interest in their work. Gradually I found their higher workers very kind, humble, and polite. Many new methods have been invented. The students have gradually been given self-control and democracy. There is a new spirit in the school. I am sure that China's new education will most probably go in their direction. As I compare these things with education in the cities, I find that there the universities and middle schools are very old-fashioned, wasting the students' life-time, energy and money. The change in the Communist region is a challenge to the whole of China.

"Recently I have gone around the local churches," the teacher continued, "and I do not feel optimistic. The church cannot meet New China's needs in city or countryside. I do not mean that Christ is not needed in the situation. On the contrary, I have found that Christlike people are very many among the country Communists. They have a very eager zeal to serve the people—especially the poor and oppressed. They have invented many new methods to meet the social needs. They live very simply. They have very good self-examination and mutual examination. They have a great spirit of self-sacrifice.

"So I have thought much about the change needed in church work. The present need, I think, is for really Christlike people. The church needs to change its direction—to work from the standpoint of the poor and oppressed people, to study the countryside and its needs, to send out people to go to the country."

The most important sentence, it seems to me, is this, "The change in the Communist region is a challenge to the whole of China." The challenge is not only to the Christian religion but to the whole political, social, economic structure and program of the republic.

To this letter, however, we must add another picture. Last May the Communists in North China swooped down on Changli, some miles north of Tientsin on the railway that leads out of China into Manchuria. Changli was one of our prides as a station for Christian work—an all-round program of church, schools, hospital, rural health clinics, experimental farm and agricultural school. A half dozen or more missionaries lived there, both men and women. The Chinese Christian community was led by the indomitable "Bill Hsu" whose war record on behalf of the Friends of Wounded Soldiers has made him a national figure.

The Communists attacked at night, lined up all the missionaries and leading Chinese Christians and began a march to the hills. On the way, their leader was persuaded that these acts were blundering tactics and the group was returned. But, in the meantime, all the buildings were thoroughly looted and a missionary residence was burned. All that was saved was the "loot" that friendly Christian Chinese carried away in the darkness and hid in their own homes for return after the enemy had passed.

Commenting on this experience, a missionary wrote: "What a malevolent and vicious thing Chinese Communism is with its announced program: (1) to eliminate all persons who have property and wealth and divide their property; (2) to eliminate any family any member of which is in the national armed forces.

No one knows to what extent Russia is actively fostering the Chinese Communist movement at the present time. What we do know is that General Liu Po-cheng, one of the ablest Red field leaders, who in 1930 became their chief of staff and president of the Communist Military academy, spent two years (1928-1929) in Moscow. This is what is important.

Charles C. West, who has recently gone to China to

teach in the College of Chinese Studies in Peiping, has written in *Christianity and Crisis* that North China is the place where Christianity and Communism face each other on their experimental frontiers. Among other points, Mr. West says that "the Christian challenge to Communism in North China has nowhere been truly adequate, presenting a social, educational and evangelistic program inseparably linked."

From Korea recently came the word from quite trustworthy witnesses, whose names obviously must be withheld, that north of the thirty-eight parallel the Russians have turned Sunday into Labor Sunday and are transforming the whole church machinery of education, worship and evangelism into propaganda for the new life for laborers and peasants. Reports of persecution, arrest and torture come daily from the thousands who are fleeing from the north into South Korea. These regard the north regime as diabolical.

ON the other hand, Russia's recent proposal in the United Nations that both the United States and herself withdraw all military forces from Korea is interpreted in some quarters to mean that Russia is now so strong in North Korea that a Korean-trained Communist army equipped with guns and a new ideology would sweep over South Korea, and Korea as an independent nation would disappear.

Such would be the stories in almost all regions where Russian influence is at work, especially in the border states of Europe and Asia. These instances, which need not be multiplied, are signs of recent events dividing the the world into two hostile camps. If they are not checked, they will make Christian work almost impossible in large areas of the world. They may lead to World War III.

In 1946 I attended the Conference at Cambridge, England, where the Church Committee on International Affairs was set up, and last summer I was in Whitby, Ontario, for three and a half weeks at the first postwar meeting of the International Missionary council. In both of these meetings, with their delegates from all over the world, we were conscious of a deep underlying fear.

There was no sense of security, no base for long-range planning, no guarantee for the full range of human freedom; and always the fear of another war, this time the atomic war. These fears arose largely from Russia's increasing influence throughout the world. On the surface it was fear of her government by force, her totalitarian demands, her ruthless intolerance of the slightest deviation from her course and the consequent purges necessary to eliminate any disloyal persons.

RUSSIA has added to these fears in more recent days by her tactics in the United Nations. We are beginning to realize that we are up against a formidable competitor. What is not so readily admitted is that we are really fearful of the revolutionary economic principle back of Russia's life, based on the Marxian dialectic. The ideological content of Communism literally turns the world upside down far more than the French revolution affects radically every aspect of life—politically economically, socially, educationally, religiously and culturally.

Its economic phases particularly are what is dividing the world into two camps. It is this aspect of the Russian revolution that is pervading the world today and which thrives wherever want and misery are dominant.

Many people think that all problems can be cleared away and a peaceful world will emerge, if we go to war with Russia while we may still be the sole possessor of the atomic bomb. Just what Russia's military strength is and her war sentiments are at present I do not know, but I agree with Pearl Buck, who said that whenever an American "talks about fighting Russia, he hands a gun to the Communists." One recalls also that General Wedemeyer, at the close of his China Mission, said, "It should be accepted that military force in itself will not eliminate Communism."

WHAT, then, may be proposed? I suggest two major policies.

First, get the real differences between Communist Russia and the capitalist nations out into the open, where they may be discussed and understood. The Russian language and literature, history, and philosophy are being studied in college. The religious aspects of the Russian revolution should find a larger place in the theological seminaries. We ought to proceed as if we were going to live with Russia and her economic revolution, seeking to exchange students and cultural and business missions. Knowing the facts is the mininum we can do until all the emotional aura has been removed and there can be popular understanding of Marxist doctrines which concern class struggle, property, the dictatorship of the proletariat, political and economic democracy, religion and morality, and Communism (technical) and Socialism. All this can be done without anyone's being in the "pay of Moscow," or a "Communist spy," or "an object for the FBI" let alone being branded as a "fellow traveler." The present hysteria is being interpreted throughout the world as weakness on our part.

THIS educational policy is particularly necessary for all Christian missionaries and national Christians in those areas now threatened with Communist infiltration. Max Warren, of the Church Missionary society, wrote recently in these strong terms:

"Let there be no mistake on this point. It is in the realm of thought as much as anywhere that the deadliest attack is being made today on the Christian faith. Will you sometimes remember in your prayers the thinkers of the Christian church as they grapple with their task of contending for the gospel in the high places of the world's thinking? The early church not only outloved, outlived, and outdied the pagan world; it also out-thought that world. Men are thinking very deeply today about our human situation. Only a church which thinks more deeply still will have a convincing message."

My second proposal is to meet Communism by offering the world something better, some complete and practical answer to economic determinism and its revolutionary Marxian principles. This is the real challenge to the Christian world mission. I wholly agree with Dr. John Foster Dulles, who wrote recently in a private letter: "As I study international problems in the present crisis, I feel more than ever the need of intensive missionary activity. Indeed, the magnitude of the present crisis is largely a measure of the magnitude of Christian inadequacy in the missionary field."

In addition to the intellectual and philosophical challenge in the basis presuppositions of Communism, we need to recognize that the world today challenges us with enormous practical problems which concern the land and its use, the moneylender and his abuses and excesses, the hand of religious obscurantism, the lack of education for free living and productive industry.

Has Christianity anything to say on these matters? Has the Christian world mission anything to offer to millions of groping, discontented, hungry people in the world today? The Christian movement cannot undertake the whole program, but it can do its necessary share through pointing the way as Christian missions have often done. It can train leaders. It can bring through a knowledge of the Christ the spiritual satisfaction for which men crave. It can educate the whole Christian world in the common task.

It was at this point that Whitby last summer, under Bishop James C. Baker's leadership, sounded such a hopeful note. Terror is in the world of today, but there is also the thrill of new hope. A five-year program of evangelism came out of Whitby—not sectarian propaganda, not emotional revivalism, not merely preaching, but a determined effort to increase mightily Christianity's inpact on a world desperately in need through programs of rural reconstruction, public health and literacy, looking toward a world free from misery and want and free in mind and soul through the touch of the living Christ.

Bliss Billings wrote from Korea:

"Communism is making a big bid, and as usual the church is split by factions and is almost penniless. Twenty-eight of the newspapers of Korea are owned and edited by Communists, though they are a very small minority. They seem to have p'enty of money and have been allowed to browbeat and buy off all but two or three of the rightist editors. The church has almost no publicity, either newspapers, magazines or radio."

"America Must Choose" was the theme of Pierre van Paassen's great sermon preached in Boston last March. I quote:

"Professor Ragaz of Switzerland asked me one day, 'Do you know why Marx came?' 'Marx came because Christ was not allowed to come!' And I say to you today: if the church of Christ does not now, in this momentous hour, dare to follow its Master, at the cost of a ceaseless expenditure of energy and sweat and blood and tears, yes, at the cost of the cross and new catacombs and persecutions, if it does not do its utmost to set the the vision and ideal of the kingdom of God on earth against that old order which breeds war and misery as naturally, as regularly as rain breeds toadstools in the forest, then others will do it, and those others, whatever their names or their labels, be they called unbelievers or anti-Christ or Satan's brood, it is they who will in effect constitute the Militia Christi, that is to say, the force that through its sense of justice and its love and its spirit of self-sacrifice will carry to fulfilment the enterprise that Jesus launched with his death on Calvary's hill!"

I believe we Christians have something better to offer a needy world: not just flimsy sentimentalism that will not feed anyone, but something that can be just as fundamentally right—more so—than any scheme economic determinism can uncover and any totalitarian state can force upon man. It is the voluntary, co-operative way, preserving the idea of the sacredness of the person as over against the state and recognizing God as the Creator and Preserver of all things and Jesus Christ, as the means of finding our all in all.

The hour has struck. As Dr. Farndale of England said recently, "Christianity must now take the offensive."

FOURTEEN POINTS

Harry Halbisch

I like the people called Methodists, because:
they sing as though they enjoyed it—
they make no compromises with the liquor traffic—
they call war wholesale murder—
they invite every disciple of Christ to their communion table—
they say child labour is a national crime—
they exalt spiritual fitness rather than apostolic succession—
they ask every layman to tell of the faith that is within him—
they use no whitewash on unworthy leaders—
they teach individual responsibility to God with no other intermediary save Christ Jesus—
they embrace all men as brothers, irrespective of the veneer of their skins—
they accept the promise that they can know that they are children of God, believing his "kingdom is within you"—
they acknowledge that they have not received all the revelation, inspiration and salvation possible, but more is to follow—
they feel commissioned to heal the body, train the mind, minister to the poor, and preach the Word—
they insist that the world is their parish.

"We believe that it is Christian to love all mankind because they are persons and because they are God's children. We are convinced with Paul that all have equal rights, that 'there is neither male nor female, neither bond nor free, neither Jew nor barbarian.'

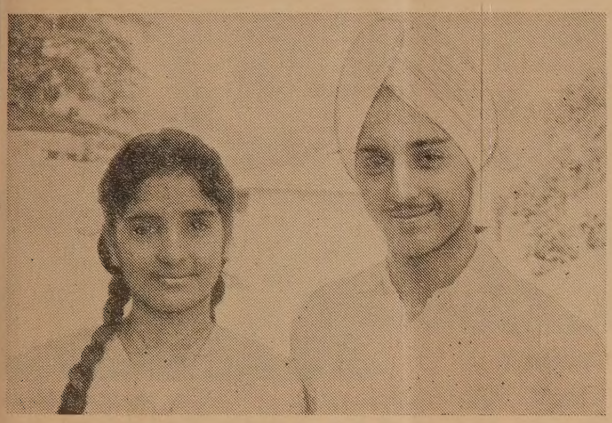
"Because of our Christian faith in the Fatherhood of God and because science accepts or proves the common origin of all mankind, we firmly believe that we are brothers."

From Resolutions adopted by the third interracial camp held under the direction of the Church of the Brethren and Storer College.

An account of how some of the Trinity College Staff are trying to meet the needs of the Church in Malaya.

Trinity College Takes to the Road

HERBERT F. KUEHN



Gurcharan Gaur and Rangit Singh

Students from the A.C.S. Seremban who attended the Extension Courses

THE CHURCHES OF MALAYA are urgently in need of better trained ministers and lay workers to carry on their work effectively. The Anglicans, Methodists, and Presbyterians are endeavouring to meet this need by combining their efforts in the newly organized Trinity College, which will take over the work formerly done by the Malaya Methodist Theological College. Regular classwork has not yet begun but extension courses for ministers and laymen have been offered in Singapore since June 1947 with most encouraging results. A considerable number of people representing the various denominations have responded.

This extension teaching was made available to Kuala Lumpur, Klang and Seremban from March 5th to 14th. Dr. and Mrs. H. B. Amstutz, Rev. and Mrs. H. F. Kuehn and Rev. Andrew Chen spent three days in each of the centres teaching leadership training courses, speaking to chapel groups in the schools, at the M. Y. F. meetings and Sunday School assemblies. On the first Sunday Dr. Amstutz preached in the Kuala Lumpur Tamil Church and the Klang Wesley Church. Mrs. Amstutz filled the pulpit in the Kuala Lumpur Wesley Church in the morning and the Rev. Kuehn in the evening. The following Sunday the Rev. Kuehn preached in the Tamil and Wesley Churches in Seremban while Dr. Amstutz returned to Kuala Lumpur to preach in the Hokkien Chinese Church and the Wesley Church. Mrs. Amstutz, as President of the Malaya Conference W. S. C. S. took advantage of this opportunity and met with the women of the churches in each centre to discuss the work of this organization. Rev. Chen preached to the Chinese congregations in Kuala Lumpur.

Dr. Amstutz lectured on "The Educational Work of the Church" and Rev. Kuehn on "What Christians Believe". Mrs. Amstutz taught a class on the "Use of Drama in the Church" and Mrs. Kuehn on "Guiding Youth in the Experience of Worship". The enrolment for the classes in the centres was as follows: Kuala Lumpur 106, Klang 76 and Seremban 82. Over half of those registered were from the youth groups which was most encouraging. Rev. Andrew K. T. Chen, also on the teaching staff, taught in Chinese a course in "Materials and Methods in the Sunday School". He had an enrolment of more than thirty in his class in Kuala Lumpur. Unfortunately he met with a car accident the first day in Klang which confined him to the hospital for some days and forced him to cancel his classes in Klang and Seremban.

A very keen interest was shown in the lectures and classes and a very genuine appreciation was expressed by many in each centre for having brought this extension to them. Their only regret was that the time in each place was entirely too brief. The average layman is not in the habit of concentrated study and much more

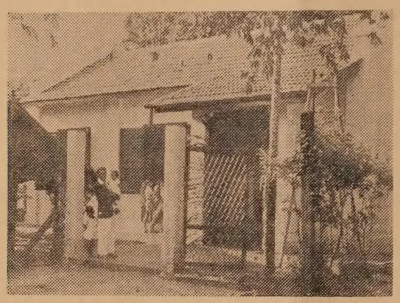
Photos by H. B. A.

Lillian Kulasingham

Another Seremban lassie who participated in the Extension Courses. Her father, Mr. A. T. Kulasingham, has been on the A.C.S. staff for 20 years.

can be accomplished in the future if classes can be conducted more leisurely over a longer period of time.

The future leaders of the Christian churches of Malaya should normally come from the local congregations. Making the training of the College available to those who would not otherwise be in a position to continue their studies will do much to stimulate a new interest in Christian teaching and make local church workers more effective. At the same time the spiritual level of the local churches will be lifted so that more gifted young people will respond to the call to do full-time Christian service. In this day of widespread propaganda, when selfish and designing persons create confusion in the world it is most vital for Christians to know what they believe and to be prepared to make sacrifices for these beliefs. If Christians are not conversant with the fundamental teachings of their religion, others with doctrines much less constructive but nevertheless filled with zeal are liable to win the day and consequently the great priciples of the freedom and worth of the individual, which are fundamental in the Christian religion, may be lost from the world. It is earnestly hoped that more extension courses can be offered in other Malayan centres which will help Christian people to be more aware of the great issues that we face today and be prepared to take a definite stand.



THREE DEDICATIONS

T. R. DORAISAMY

Photos by Reinoehl

The Dedication Service at the Pasir Panjang Tamil Methodist Church, Singapore

PREACHING THE SERMON at the rededication service of the Pasir Panjang Tamil Methodist Church, Singapore on Palm Sunday Rev. R. A. Blasdell referred to the three acts of consecration that were observed at this service.

1. The building which is situated in the Alexandra Brickworks was rededicated on the completion of repairs and renovations carried out which cost about $3,000/-. This congregation has been functioning since 1910, while the present building was put up in 1927, and formed into a quarterly conference at that time. The management provided the site and put up the walls while the Methodist Mission put up the roof. During the war-operations a bomb which fell close by affected two walls and the roof. With patch-work repairs carried out at that time the present congregation held their services throughout the Occupation years. With $2,000/- as a gift from the Crusade Rehabilitation Funds and $600/- raised by the pastor and the congregation the task of making up the deficit is being faced by the Official Board.

The building itself is now most presentable and the members of the congregation were most happy to be able to see this sanctuary of theirs in such good shape and to welcome a number of guests who motored from the town to attend this service. Rev. W. S. Reinoehl offered the prayer of consecration: Rev. Blasdell referred to this as the first act of dedication.

2. The baptism of the pastor's daughter, Christine Padhma was referred to as the second act of dedication. Rev. Blasdell expressed his happiness at being asked to do this, as his father-in-law, Dr. Shellabear had baptized the pastor, Rev. Theodore R. Doraisamy.

3. The final act of dedication was the sacrament of the Lord's Supper which followed the sermon. Rev. Blasdell made the word 'Hosanna' his theme and pointed out that the meaning and message of the word "Lord Save us" has its relevance for today as it had for those who followed Jesus into Jerusalem.

At the close of the service the guests were led to a tent erected for the occasion where they were entertained to an Indian Tea. In the days to come it is hoped that work in English and Chinese may also be possible. An English educated second generation lay leader Mr. David Yesudian plays the organ and teaches a Sunday School class and acts as treasurer. This is one of the few congregations in Malaya which hold their Christmas and Easter Services at 4.30 in the early hours in the morning. Pasir Panjang with its present programme and its hopes for the future is commended to the prayers of all the readers of the Malaysia Message.

WHY I GO TO CHURCH

"I go to church and pray for a variety of reasons, some of which have to do with historical facts and beliefs, but chiefly because I am sure that, poor as my life is, it would be far poorer without that which I gain there. There is an influence of God, a divine alliance, call it what you like, which makes duty easier, temptation more bearable, the dullness of routine work more tolerable; there is something there which makes it possible for me to face the past without hopeless remorse, and the future without fear. The Bible, the Prayers, and the Sacraments all bring to me the same thing through different channels, and our name for it is the grace of God in Christ. I have tried other ways, and they will not work. When I used to appeal to my own strength of character, my self-respect, my energy, I did not find that they saved me from myself; they were not to be relied on when they were most wanted. Now I know better, and I have tested what I know by failure and success; I have failed God, but He has never failed me". —H. N. BATE

The Retiring Secretary of the British & Foreign Bible Society was caught in a reminiscent mood and asked to write down some the things he remembered about the missionaries he had known through the years, who had played a large part in the building of the Christian Church in Malaya.

MR. AND MRS. ERNEST TIPSON

Reminiscences of Malayan Contemporaries

ERNEST TIPSON

ON MY ARRIVAL IN MALAYA IN 1908 I had to stay with a dear old irascible missionary who reminded me of what one of our lecturers told us about the mission field, viz., "Don't think all missionaries have wings, you will find them men of like passions as we are, and any signs of irritability put down to their liver, but never do that to yourself." I expect it was the two "C's" that made this dear old man sometimes a bit of a terror, Curry and Climate; however when you bearded the old lion in his den, you would find him very like a lamb. It taught me never to judge on first appearances.

One of the very first Presbyterians I met was that dear old Scot and worthy missionary, the Rev. William Murray. I remember asking him once why the Scots told so many stories about themselves. "Well, I'll tell you," he said, "you see, the Scotch (I mean Scots) love to see the Englishman laugh and they make up these jokes to help him do so." I suppose he believed that the Englishman takes his pleasures sadly. I have met several of the Presbyterian missionaries, one who was so like my own father in appearance, that when I first saw him on the streets of Singapore, I thought for a minute that it was my father. He was the Rev. J. A. B. Cook, missionary to the Teochews. Then the Rev. William Cross I met and heard him preach. To my mind he was the finest preacher the Presbyterians ever sent to Malaya.

MY FIRST CONTACT with the Methodists was the Rev. Abel Eklund, who in spite of being a little my senior (he came out in 1908) still retains his youthfulness and looks more like 45 today than his real age, while his more youthful wife looks even younger in spite of having big sons, one over 30 years of age. Of the Methodists, it is difficult to pick out outstanding ones, for so many were outstanding. There was Bishop William Oldham, who when in his prime as I knew him first, was a great preacher as well as a great man. It was sad to see the physical wreck of his being when he attended the Jubilee of the Mission some years ago.

There was one interesting and amusing thing about that Jubilee. I had been honoured by being asked to speak at the great meeting held at the Town Hall, so had prepared carefully and even wrote out my speech. I never read it, as I had already memorized it. After the meeting a Newspaper reporter asked me for my notes, which I handed over to him. Then he went to Dr. Frank Cartwright, (who had come out all the way from New York to attend this Jubilee meeting,) but he said he had no notes. The reporter evidently had not troubled to take any notes himself, so the next day this newspaper came out with a *full* verbatim report of my little speech and then added, "Dr. Cartwright of New York also spoke."

I had quite a little to do with the great Methodist scholar, Dr. Shellabear, and was interested to find that he had been an Anglican but had come to be a Methodist through the indirect aid of the Brethren. It happened that Mr. Geo. Muller of the great orphanage in Bristol came out to Singapore and spoke in the Hall of the Anglo-Chinese School in Coleman Street, which was then the Wesleyan Chapel of Singapore. Mr. Muller was one of the leading men of the Brethren in England and Captain Shellabear of the Royal Artillery (as he was then) thought he would like to hear this famous man. At the meeting he was introduced to the Rev. W. F. Oldham (afterwards Bishop Oldham) who persuaded him that there was more in a missionary's life than that of a soldier and so Captain Shellabear resigned his commission and joined the Methodist Mission although he

was at that time an Anglican; so we all had a share in the production of that great scholar and missionary.

The Rev. E. F. Lee was a missionary in Kuala Lumpur at the same time that I was a missionary of the Brethren there, and so was the Rev. B. C. Roberts afterwards Bishop Roberts. We all found ourselves later in administrative posts in Singapore and continued our fellowship there. I remember Dr. Lee telling me, when quite a young missionary, that he had made up his mind to read as widely as possible before he was 40. Any who have seen his library and opened his books could have seen that he had carried out that purpose, not only until he was 40 but beyond that. I expect to find him reading when he is 80.

OF THE BRETHREN, with whom I have always been associated, Mr. W. D. Ashdown stood out as the finest speaker in Hokkien that the Brethren produced. Mr. A. E. Green, a very capable and fine character, afterwards became the Director of the famous Geo. Muller Orphanage until his death a few years ago. Then we had that tragic happening to Mr. Gough, a Cambridge graduate, who looked as though he would become the Chinese scholar amongst us until it was discovered that he had contracted leprosy. He was sent to take treatment under Sir Ernest Muir in Calcutta and when I saw him some years later there was no sign of leprosy on him and he was given permission to mix with people as of old; yet he died in a French Leper Asylum a few years ago, blind with leprosy. Some of you may have noticed in the Straits Times of the 22nd March, the report of the death of his wife, Olive Marios Gough, who became a complete nervous wreck after nursing her husband for years.

BISHOP FERGUSON DAVIE of the S.P.G. was a fine type of ecclesiastic. I was glad to meet him in Durban as I passed through in 1946; old, yet still working for the Master, long after most men have retired. I remember he came up to Kuala Lumpur on one occasion to tell me that two of his ladies had applied to be allowed to go and work amongst the lepers in Sungei Buloh. He said he had heard that our ladies worked there, was it true? I said that it was. He thereupon replied, "Then my ladies shall not come in and interfere with your work". That was a Christian gentleman as an ecclesiastic. I am not so sure that my people have been so generous in this matter.

I had the pleasure of being at Dr. Mott's conference held in Singapore in 1913, at which I met Dr. Nommensen, the Bishop of the Batak Church in Sumatra, now with about 500,000 Christians, whereas when he started 50 years before, there were none.

There was also the Rev. Buchanan of the Methodist Church who was working in Borneo at that time and told me the story of his baptizing the first converts in his district. He was not allowed to baptize at that time, owing to some Government regulations, so he hit upon the plan of putting all the coverts into an open boat, taking them outside the three-mile limit and baptizing them on the high seas and then taking them back to land. What could the Government do about that! Trust a Methodist for resourcefulness. Telling that story once, someone dug me in the ribs and said "You couldn't do that." You see, I was an immersionist.

I WAS HONOURED BY BEING one of the first members of a group of Missionaries who gathered together first in Kuala Lumpur about 25 years ago and formed the nucleus of what has blossomed out into the Malayan Christian Council. The Rev. B. C. Roberts was the prime mover in getting these meetings together and carried on the good work after he became Bishop of Singapore. Bishop Lee and I, being two of the old members in Kuala Lumpur, were of course asked to join the new one in Singapore, the Malayan Christian Council.

We are sorry to leave all these old friends and scenes but can only pray that the younger ones may do better than we older ones have done in spreading the Gospel of Christ, which is the only hope of the East.

THE BIBLE SOCIETY

WHEN MR. E. TIPSON retires from office on the 31st inst. the administration of Bible House, Singapore will be transferred from the British & Foreign Bible Society to the National Bible Society of Scotland, under the Secretaryship of Mr. Ian Morrison. This step is taken in accordance with recent practice among the Bible Societies of the world. In the past much 'overlapping' has taken place, two or even three Bible Societies doing the same work in one country. Until recently, this happened in China for many years. Now, the work of all three Societies working there, namely, The British & Foreign Bible Society, The American Bible Society and the National Bible Society of Scotland has been centralised in one organisation known as China Bible House. This effects a saving in overhead, printing, and staff.

In other parts of the Far East each Society will work in a different country. The British & Foreign Bible Society will supply Scriptures to Burma, the American Bible Society to Siam, the Australian Bible Society to Indo-China, the Netherlands Bible Society to the Netherlands East Indies and the National Bible Society of Scotland to Malaya. It is felt that the task of providing the Word of God for the peoples of the world can be done more effectively in this way.

At the present time steps are being taken to set up a central organisation of all Bible Societies which will include the Societies mentioned above as well as the Bible Societies of Belgium, France, India & Ceylon and others. One of the benefits resulting from such an organisation will be the elimination of all duplication of work and the making available extra funds to produce the Bible.

It is in pursuance of the above principles that the present change takes place in Malaya. Every effort will be made to render the high standard of service you have enjoyed in the past, and we hope that you will interest yourself in the work of the National Bible Society of Scotland in Malaya with the same enthusiasm that you have shown towards its predecessor.

(Reprinted from a bulletin issued by the British & Foreign Bible Society before Mr. Ernest Tipson retired.—Ed.)

Under the leadership of Dr. Herbert H. Peterson this effort was made to present Christ to our Singapore Schools.

Religious Emphasis Week

A LENTEN PROJECT

FEBRUARY 23RD TO 29TH was Religious Emphasis Week in Singapore. The schools opened the week with a Chapel Service, and formally closed it on Sunday, February 29th, with Church services in the Singapore Methodist Churches. Hundreds of secondary school boys and girls took part in one way or another.

In the Anglo-Chinese School one of the finest contributions made by the pupils was through posters and through the speeches they gave in the classrooms representing certain organizations of their Churches. These were presented as a regular part of the Friday religious education classes. The three speeches that follow, are the ones that were given in the A.C.S. Cairnhill Standard Six.

THE BOYS BRIGADE

The Boys' Brigade was founded by Sir William A. Smith in 1883 in Glasgow with a small group of thirty boys. From this small beginning has sprung a Christian Youth Organization with over 200,000 members in all parts of the world. The object is "The Advancement of Christ's Kingdom among Boys and Promotion of Habits of Obedience, Reverence, Discipline, Self Respect and all that tends towards a true Christian Manliness," with "Sure and Stedfast" as the motto and an anchor as the emblem. H.M. the King is the Patron of the B. B.

Here, in Singapore the B. B. came into being in 1931. There are at present eight Companies making a Battalion of approximately 400 officers and boys. These companies are distinguished by numbers and they are connected to the Prinsep Street Presbyterian Church, Straits Chinese Methodist Church, Wesley Church, Geylang Methodist Church, Choon Guan English School, Paya Lebar Methodist Church, St. Andrews School and Fairfield Chapel respectively. The whole organization is run on a somewhat military line, with members being distinguished by ranks such as private, lance corporal, corporal up to the captain commanding the company, and the battalion commander controlling the whole battalion. The uniform consists of navy blue shirts and shorts, a belt with the B. B. emblem, a haversack, a blue cap with the company number, black leather shoes and blue stockings. The age limit is between 12 and 19 years.

Main activities of the B. B. are the weekly Bible classes and parades. The former is given to make the boys spiritually stronger and to get them to know more about the Christian religion, while the latter is given to cultivate discipline among the boys by obedience to commands in the learning of drill. Besides these, classes in signalling, wayfaring, first aid, gymnastics, physical training, Indian clubs, N.C.O., swimming, life saving and band playing are held. Healthy sports such as football, badminton, table-tennis, camping, cycling, and outdoor games are indulged in. To encourage team work among the companies, inter-company competition in drill, physical training, football and table-tennis are held. Battalion Church services are held once a while, where the band will be in attendance to lead the Battalion to church.

Bright metallic badges are awarded to boys passing the respective tests held by the battalion for the classes held during the year. One, three year and long service badges are also awarded to boys serving the company for the respective length of time regularly and efficiently. Promotions are given to boys who are efficient and regular in their work, especially in their drill. These are distinguished by the chevrons or stripes worn on the right sleeve, such as one, two, three and four stripes for lance corporal, corporal, sergeant and staff sergeant respectively. Boys in these ranks are termed as non-commissioned-officers and they control part of a company called squads.

At the end of every year, each company and also the battalion hold displays. At these displays the boys show what they have learnt during the year, and encourage other boys to join the company. Badges and promotions awarded to boys are presented by the reviewing officer in in the display.

The Boys' Brigade is an ideal young boys' organization. Boys seeking for friends, knowledge, health discipline and enjoyment will reap a great benefit by joining it. Do not stand and admire the boys in the B. .B with their smart uniforms and badges, join the organization and be one of them. The Boys' Brigade needs you and you need the Boys' Brigade.

If you have any questions about the Boys' Brigade, I shall try to answer them now.

FREDDIE TAN of Std. 8 A.

THE SUNDAY SCHOOL

Principal and fellow pupils, I have the honour to speak to you about the Sunday School. Attending Sunday School is just as important as attending any ordinary school. What is the Sunday School and what does it do? It is part of the Methodist Church where you can study and get to know more of the church, the Bible, God, and, moreover, develop your moral and spiritual talents. Here you will have a fine time, you will get to know more friends and you will understand the significance of prayer. Here in School you study Scripture, and to the average boy in school Scripture very closely relates to examination, so it is a cumbersome subject, especially to one whose knowledge in Scripture is very limited. In Sunday Schools there are no such things as examinations. Scripture is taught in such a way that one who hates the subject will, in due course, like it.

So I say to you boys come and be a member. You may say, "I am not a Christian." Remember, the Sunday School is open to all, old and young, rich or poor, Christian or heathen. We have classes for boys and girls of all ages, even classes for grandpas and grandmas. Here is one thing which you should take note of: we don't charge

you any fees. In the long run you will not regret joining this great fellowship; for when your terminal examination comes, Scripture will be the subject where you can score the highest marks. Why? It is because you have built your foundation when you had the opportunity to do so.

Now I want you to do something for me. Make up your mind when you go home to-day, then when you have made your decision, give me your names and other particulars tomorrow. I, on my part, will do all I can for you and see that you are put into your respective classes in the Sunday School of your choice.

If there is anything you want to know about Sunday School and how to join one, I shall try to answer any questions.

WILSON RICHARDS
of Std. VIII C.

WHAT IS THE M. Y. F.?

I am sure that most of you must have heard about the M. Y. F. But what is the M. Y. F.? Where is it found? And what are the aims of the M. Y. F.?

The M. Y. F. is an effective organization of the Methodist Church for youth. It is found in almost every Methodist Church in Singapore, Malaya, and in many other countries of the world. The aims of the M. Y. F. are to Enlist, Engage and Encourage. These are the three sublime words which uphold the tradition of the M. Y. F. The M. Y. F. enlists youth for Christ and Christian service. It engages youth for actual specific service and encourages them as they serve.

Chapters of the M. Y. F. are established in the following Methodist Church in Singapore:

The Wesley Church
The Straits Chinese Church
The Paya Lebar Church
The Telok Ayer Church
The Foochow Church
The Tamil Church
The Geylang Church

All these seven chapters of M. Y. F. are controlled and supervised by the District M. Y. F. whose officers are men of experience and sympathy. It is from these men that the various chapters seek advice when they find it difficult to decide on matters arising in their chapters.

The M. Y. F. came into existence after the Annual Conference in August 1946, when the Epworth League Council met to-gether with several post-war leaders and pastors, and after much discussion they decided to adopt the name of the Methodist Youth Fellowship.

Now before its establishment, the Epworth League was engaged in similar activities to those of the M.Y.F. The history of the Epworth League goes back to the early days of 1889, the days of our forefathers. Like many other big movements, the M. Y. F. has its own motto "Christ above All," a badge, and a magazine of its own called "The Beacon" which is circulated throughout Malaya and Singapore, and is also sent abroad.

In the M. Y. F. the officers are: The President, Secretary, Treasurer and the Chairmen of Four Commissions.

The Chairman of the commission on Evangelism, sponsors services of worship and religious discussions. The duty of the Chairman of the commission on World Friendship is to get in touch with other young movements and pen-pals throughout the four corners of the world. The Chairman on Community Service shoulders the responsibility of visiting the sick and needy. And lastly but not the least, the Chairman of the commission on Recreation and Culture sets up literary meetings, socials, picnics, and recreation of all kinds.

Now let us pause for a moment and think deeply, "Why do we have the four departments in the M. Y. F.?" In the gospel of St. Luke 2:52, it says "that Jesus increased in wisdom, stature, and in favour with God and man." And we Christian Youths should under all circumstances take pains to follow the footsteps of our Great Saviour, Jesus Christ. But how can we cultivate the right wisdom, stature, and grow in favour with God and man? The young people of the Church have set up the M. Y. F. where wisdom, culture, stature, through recreation, favour with God, through services of worship, and favour with man, through visiting the sick and needy, socials and brotherly love are cultivated and all these good qualities are found within the four different commissions of the M. Y. F. Furthermore, the M. Y. F. also serves as a good training ground where boys and girls meet together and learn to cast off their shyness, how to make speeches, and lastly they are brought to a better understanding with one another. We as youth of the world are to be the "light of the world" and must play our part well in every way possible, equip ourselves mentally and physically, gain God's and Man's favour, face the world bravely, and convert this world to one of love, sympathy, and unselfishness. We the youth of today will be the men of tomorrow.

Have you any questions about the M. Y. F. that you would like to ask?

TAY TEONG HWEE
of Std. VIII A.

Who but God?

SOMEONE RECENTLY REMARKED that a person does not obtain eternal life by feeling the presence of God in nature. It is true that a religious man, observing the fascinating forms of the ever-changing clouds, the vigorously growing tree, or the exquisite beauty of tender flowers, senses the presence and the creative power of God in all he sees.

But no Christian even for a moment thinks that this is a saving knowledge of God. The crucified and risen Son of God is nowhere revealed in nature. On the other hand, he who knows God and his Saviour, Jesus Christ, will see in nature ever new evidence of God's wisdom, love, and power.

He may turn to the infinite expanse of the universe or to the minute mysteries laid bare by the microscope. In either case he humbly and reverently repeats the words of the Psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?.... O Lord, our Lord, how excellent is thy name in all the earth!" —*Augsburg Publishing Company*

HERE AND THERE . . .

Mr. and Mrs. Ling Ting Hang

Ipoh

On Saturday April 3 the Pioneer Church, Kampong Koh, was the scene of a pretty wedding when Miss Lau Poh Nyuk, fourth daughter of Mr. Lau Ek Ching J.P., M.C.H., and Mrs. Lau Ek Ching of Ipoh became Mrs. Ling Ting Hang. Both the bride and groom are members of two well-known Methodist families of Ipoh and Sitiawan. The bride who wore a bridal gown of silver brocade was attended by her younger sister Miss Lau Choo Nyuk who wore a picture frock of pink taffetta. Mr. Wu Tihsien was best man. The wedding service was read by Dr. Hobart B. Amstutz of Singapore who flew up for the wedding. Mr. Ding Wong Meow presided at the organ. After the service a reception was held at the Anglo-Chinese School Hall, Kampong Koh, and later in the evening a dinner was held at the bridegroom's residence on Lekir Road. On the night before the wedding friends of the bride were entertained to dinner by Mr. and Mrs. Lau at their family residence in Pasir Puteh, Ipoh.

The W. S. C. S. of Wesley Church, Ipoh, was privileged to have as their guest-speaker for their monthly meeting on February 19th Mrs. S. Gordon of the Salvation Army who addressed the group on the work of the Salvation Army. In thanking the speaker Mrs. Ho Seng Ong, President of the Society, said that it was an inspiring revelation of the wide interests of this vast Christian organization which served all classes of people.

On Saturday February 21st a pretty wedding was held at Wesley Church when Miss Jessie Wulf, third daughter of Mr. A. M. Wulf of Ipoh, became Mrs. John Aloysius Derome. Rev. Ho Seng Ong officiated. Since both the bride and the groom belong to the Wesley M. Y. F., members of the group led by Mr. A. Shanta, had an opportunity to be of service by catering for the reception and helping in other ways.

An interesting debate was held on February 28th at the Anglo-Chinese Girls' School on the Subject, "Cinemas have done more harm than good." Misses Cheah Mee Ying, Eugenia Chong and Choong Siok June of the A. C. G. S. Literary Society supported the motion which was opposed by P. S. Maniam, Chye Kooi Loong, and Lionel Muttiah of the A. C. S. Literary Society. The debate was won by the girls but the boys gave a good account of themselves and lost by a narrow margin.

W.S.C.S's of Ipoh Meet.

On March 8th members of the Women's Societies of the Tamil and Wesley Churches were the guests of the Chinese W. S. C. S. After a short period of devotions led by Miss N. Craven the group was served with light refreshments. Madame Phang Lang Kwee, the Chinese Bible Woman, speaking on behalf of the President explained the reason for the function. She said that this was the first anniversary of the Society which was constituted a year ago. The main departments of Society were the Spiritual Department, the Family Evangelistic Reading Department, the Department for visiting Hospitals, and the Social Department. The Spiritual Department held monthly meetings at which members took turns leading. The Department for visiting the Hospital was alloted $5/- every month to buy flowers and fruits for the patients. Members were divided into six groups each group being responsible for visiting the hospital one day each week. The Social Department were making plans to invite the other Societies to meet with them once each quarter as they felt there was a need for the Churches to get together more often. She referred to the Society as being just one year old and lacking in knowledge, wisdom and experience. It was like a child learning to walk and hence in need of great help. She thanked those who had taken the trouble to be present at their celebration. She felt that they were able to have such fellowship because of the Christian bond.

After a duet by Mr. Wong Yeng Choon and Mr. Lim Chin Yan, Mrs. Ho thanked the Chinese ladies for their invitation and lavish entertainment. She felt that the Chinese Society, which had been referred to as a child, was a sturdy child, and had to be congratulated

on taking the initiative in bringing the three Societies together. She also said that Mrs. H. B. Amstutz hoped to be in Ipoh in April when she was looking forward to meeting members of the three groups.

Mrs. S. Pakianathan on behalf of the Tamil ladies thanked the Chinese Society for its invitation and hoped that it would be possible to get together more often.

A new M. Y. F. unit was formed in February when the Chinese Church organised a group with Mr. Wong Yeng Choon as President, Mr. Cheng Chew Kai as Secretary, and Mr. Ho Heng Oon as Treasurer. The group has already a membership of forty-one and holds regular meetings on Saturdays. Together with the members of the other Fellowships they are looking forward to the All-Malaya Institute.

The biggest increase in enrolment for the year has been in the two Continuation Schools. Mr. Wong Wai Lam, Principal of the A. C. C. S. reports an enrolment of 900 and a staff of twenty-four, twenty of whom are subscribers to the Malayasia Message. The A. C. G. C. S., under Mrs. Khoo Saw Tuan, has also expanded considerably and has an enrolment of three hundred and fifty and nine teachers.

Sitiawan

During last year, the English and Chinese sections of the Sunday School were amalgamated. Over 160 young people attend the Sunday School regularly very Sunday. Prominent local people, including several Europeans attended last year's very successful Christmas programme. Mr. Hung Miau Kong is the Sunday School Superintendent.

Regarding sports: fixtures in Badminton, basket-ball and soccer were played against the Ipoh and Kampar A. C. S. We did well in these tours. The school relay team also participated in the Perak sports and came out third in some relay events. Mr. Tai Swee Kee is the sports secretary, and has worked with untiring zeal. Other activities include scouting, carpentry, gardening and science meetings. The scouts were rather active this year and under the capable leadership of Che Tazalli, they are doing fine. The Science Society has been organized for more than a year, and Mr. Jacobs has conducted many interesting experiments. The Principal, ever since he took up office last year, has worked unceasingly. He is greatly interested in all the school activities, and he hopes to make the Sitiawan A. C. S. one of the best schools in Malaya.

Kampar

On Sunday 22nd Feb. '48, just before the Evening Service, the members of the Methodist Church and friends in Kampar held a farewell tea in the A. C. S. building in honour of Rev. and Mrs. R. Alm, but unfortunately Mrs. Alm could not attend owing to illness.

About 60 persons attended the tea, and Mr. V. D. Kuppusamy and Rev. Lai Kam Hong paid tributes to Mr. and Mrs. Alm for their service during their short stay in this country, especially that of Mr. Alm, who had conducted fortnightly English Services in Kampar. These Services were greatly appreciated especially by the students of the School whom Mr. Alm attracted by his simple, and interesting sermons. At the conclusion of the meeting Mr. Kuppusamy presented Mr. Alm with a memento in the form of a copy of Holman Hunt's "Light of The World."

Mr. Alm replied suitably, remarking inter alia that he and Mrs. Alm had enjoyed their stay in Malaya, but much as they regretted leaving this country, they felt the call to return to Sumatra.

Mr. V. D. Kuppusamy, principal of the A. C. S., Kampar, has been sponsering classical gramophone concerts in Ipoh at the Information Centre. Mr. Kuppusamy acts as lecturer and introduces each musical item. The British Advisor, the Hon. Mr. J. I. Miller and Mrs. Miller have given every support to this undertaking and attend the concerts. On the 6th of March after the concert Mr. Miller said that a word of thanks was due and speaking of Mr. Kuppusamy he said: "Mr. Kuppusamy is one of the progressive headmasters and it is creditable on his part to be able to arrange concerts of this type in spite of the many arduous duties a headmaster of a school has to perform." Mr. Kuppusamy was assisted by Mr. Yong Chong Yoon, the Public Relations officer.

A.C.S. Magazine, Kampar

The school magazine of the Anglo-Chinese School, Kampar, called "The Kacsian" recently came to the desk of the Malaysia Message. We want to congratulate the Editor, Mr. Teerath Ram and his assistants, and also Mr. V. D. Kuppusamy, Principal of the school, on this excellent production. The magazine has a total of ninety-four pages. It is copiously illustrated, the pictures showing the many activities of this school. Among the most interesting of these are pictures of H.H. the Sultan of Perak when he attended the Speech Day and Handwork Exhibition on the 3rd of December. His Highness the Sultan spoke to the boys and girls of the school after he had distributed the proficiency certificates and trophies, and among other very appreciative words he said the following about the Methodist Mission:

> "We must not forget the Methodist Mission who were the earliest mission to start the schools here in this country. In those days there were only two schools in this state — The A.C.S. Ipoh and the K.E. VII Taiping. So the Methodist Mission has the credit of having had one of the two earliest institutions to sow the seeds of Education. Those seeds have germinated and grown into healthy trees, and what is more, they are now bearing fruit. So that in our success we must not forget that they deserve our heartiest congratulations and gratitude."

A considerable section of the magazine is concerned with the literary and religious activities of the school, and in another section is a very interesting review of the sports events and games held during 1947. The illustrations covering these are excellent.

The section giving examples of essays and compositions written by various students shows the high standard of proficiency reached in this school in the use of the English language.

Telok Anson

On February 25th a combined Farewell Party was given to Rev. and Mrs. R. Alm who were leaving for Sumatra. It was held at the Anglo Chinese School, Upper Section, by the staff of the A. C. S., members of the Methodist Mission, the Tamil and the Chinese Ladies' Aid Societies, the M. Y. F., the staff of the Methodist English School, and the A. C. S. School Certificate class.

Rev. and Mrs. Alm arrived in Teluk Anson in August 1947. During their short stay in this town they did much for the Methodist Mission, the Anglo Chinese School and other organisations. The Teluk Anson M. Y. F. was organized by them in November last. It was only about twenty five strong; but since then the membership has increased weekly and there are more than sixty M.Y.F-'ers now.

Mrs. Alm, during her stay here, rendered much service, too. Tribute was paid, during the Farewell entertainment, by the heads of various organisations. Mr. W. E. Perera, principal of the Anglo Chinese School, spoke of the work the Alms did for the Methodist Church and the school; Mr. S. Rajaratnam spoke on behalf of the Tamil Church; Rev. Lim Hong Yong for the Chinese Methodist, Mrs. Nadarajah on behalf of the Tamil Ladies' Aid Society, Mrs. Partridge for the Chinese Ladies' Aid Society; Mr. Sam Paranjothy and Miss Perera for the M.Y.F., Mas. Ahmad Tajuddin on behalf of the School Certificate Class and Mrs. Suffian representing the student body of the School.

S. Manual

Kuala Lumpur

Wesley Church. There are now five active sections in the Sunday School including the Senior, Intermediate, Junior, Primary and Kindergarten departments. Miss Marsh is the Superintendent-in-charge and there are Supervisors for each Department. There are about 260 children in all and the attendance has increased considerably during recent months. On Easter Sunday children from the Junior and Primary departments took part in the Services and contributed interesting songs.

Passion Week and Easter. During the week services were hold at the homes of different church members including Mr. C. W. Rozario, Mr. Lu Si Poh, and Mr. R. P. S. Rajasooriya. A Communion Service was held at the Church on Thursday night and the Good Friday Service had a good attendance. Rev. Abel Eklund conducted both the Morning and Evening Services on Easter Sunday. During the Morning Service two infants and thirteen adults were baptised and the adults received as members of the Church. The Junior choir, under the capable direction of Mr. H. F. Clancy, sang the responses and the Lord's Prayer. The Evening Service

Farewell to Rev. and Mrs. Ragnar Alm at Telok Anson

was well attended and the choir sang a special Easter anthem and the responses.

Rev. Abel Eklund, minister of the Wesley Church and acting Superintendant of the Methodist Mission, left Kuala Lumpur during the first week of April for a trip to Borneo in the interest of the Mission. Mr. Eklund will visit Sibu, Sarawak, and other Misssion stations along the Rejang River, where Chinese churches and schools are established; also Kapit in the Dyak region, where the Mission opened up work years ago. He may also include a visit to Kuching and will return to Malaya in May.

The Old Girls' Association of the Methodist Girls' School held a Reunion Dinner at the Eastern Hotel on Friday April 9 at 6.30 p.m. All Old Girls and Old Boys were asked to attend, This is the first Reunion Dinner since the war and every effort was made to ask all members of the Association to attend the function.

The Rev. J. W. A. Kadirgamar

An Ecumenical Experience

An interesting cooperative enterprize initiated by the Rev. S. S. Pakianathan in 1942 was recognized by the Minister and Members of the English presbyterian Church of Kuala Lumpur a few weeks ago. When the Japanese forces occupied Kuala Lumpur, from the beginning they took over the buildings and compound on Petaling Hill belonging to the Methodists. Thus the Wesley and Chinese congregations had no place to go. The Presbyterian Church was vacant for all the Europeans were gone and interned. So Mr. Pakianathan appointed the Rev. Victor Paranjothy of the Klang Tamil Church as pastor of the Wesley Church and suggested that the congregation use the Presbyterian Church. The Manse was taken by the Japanese but they permitted the Wesley Congregation to use the Church and allowed the pastor to live in the rooms at the rear of the sanctuary. Thus this church building was not misused and desecrated as so many others were during the occupation.

Following the return of the British to Malaya the Methodist and Presbyterian men of the Forces came to the church in large numbers and the chaplains of the various units assisted in the Services of worship. After about six months enough members of the K.L. Presbyterian Church had returned to make it possible for them to take over and use their building again, and with the reconsecration and rehabilitation of our Wesley Church our people were able to return to their own sanctuary.

Now under the Rev. S. S. Evans the Presbyterian Church, known as St. Andrew's Church, has again built up a good congregation and a fine atmosphere of worship. Mr. Evans has proved to be a fine friend to our ministers and has very graciously reciprocated in every way he could for the services rendered his church during the war years. He early called on the Rev. J. W. A. Kadirkamar, now pastor of the Tamil Methodist Church on Malacca Street, and during our Annual Conference Sessions he filled Mr. Kadirgamar's pulpit. So it was arranged for Mr. Kadirgamar to preach in the St. Andrew's Church, and all the members and friends were invited to attend a special Service in recognition of what had been done during the war years. The Rev. J. W. A. Kadirgamar writing to the Editor of the Malaysia Message about this Service said:

"The Presbyterian people came in good numbers to that service, and created such a worshipful atmosphere, that I, a stranger and an Asian, felt completely at ease and inspired to preach. An uplifting Worship Service is a co-operative achievement of the congregation and the preacher. Such was our experience. I preached on the famous text of St. Paul's *'I was not disobedient to the heavenly vision'*. The message of Paul's life was summed up in this statement. I dwelt on its two parts, which denotes the full Chritian life - *Heavenly Vision* and the *life of obedience*. How we need to tune ourselves constantly to see the purifying and uplifting visions. Aspiring to be pure, true, holy and be warmed up in continual devotions, study and service, we can then translate these visions to life, submitting our lives in obedience. The failure of many lives, the poverty of many lives is due to their not translating such visions to life.

Paul, Luther, Wesley, Carey were men of God who were blessed with visions and who obeyed those visions. And what magnificient lives of sacrifice and achievement were their's. How they glorified God, extended the truth to the end of the world and roused the people of their times to vision and obedience!

The world today has gone through a fire - God has visited us in our deepest times of tragedy - and we had visions - men and women of God have been constantly filled with His visions - May we all search our hearts, and submit our lives - in obedience to these visions."

Penang

Chinese Methodist Church, Penang. Rev. Timothy Huang, who has been promoted to be a full-time District Superintendent, had to relinquish his post as Pastor of this Church at the beginning of this year. He had served here for fully fifteen years during which period he built up the Church to what it is to-day. His inspiring sermons and his faithful care of this parish brought many to the fold. In showing great patience and tact in meeting the various problems that came to him, he endeared himself to the members. Of a very humble nature, he did not care to be in the limelight

but preferred to work quietly and unobtrusively. We congratulate him on his recent appointment, which, carries with it heavy responsibilities. His area includes not only Penang, Province Wellesley, Perak and Kedah but also that vast country of Sumatra where the work is spread far and wide. Miss Ng Chiau Yong, Rev. Huang's second daughter who was for many years our Church pianist will also be missed. Our best wishes go to all the Huangs who have taken up residence at Taiping.

The Church extends a hearty welcome to Rev. and Mrs. M. T. Fang and family. Rev. Fang who comes to the Church as the new pastor is already putting his shoulders to the wheel. If he continues to be the dynamic worker that he has shown himself to be, there is a promising future for this Church. In him and his able wife, we see a promising pair of workers who understand their work well and who will endear themselves to all.

The Anglo-Chinese School, Penang. The School was fortunate in having as its first post-war principal, Rev. Theodore Runyan. As a Chaplain with the G.I.s in Europe, he had what we might say a first hand knowledge of the war and must have been struck by its great destructiveness and by the need for great rehabilitation in the post-war period. The result was he came to us with a broadness of vision and a willingness to make us share in the responsibilities of running the various departments and activities of the School. This confidence in us was greatly appreciated, and we all tried our hardest to work up to Rev. Runyan's expectations.

Amidst heavy church duties, he was yet able to go round with certain teachers to old boys and well-wishers of the School for donations to the School Science Laboratory. The time and energy were well expended for the reponse was encouraging.

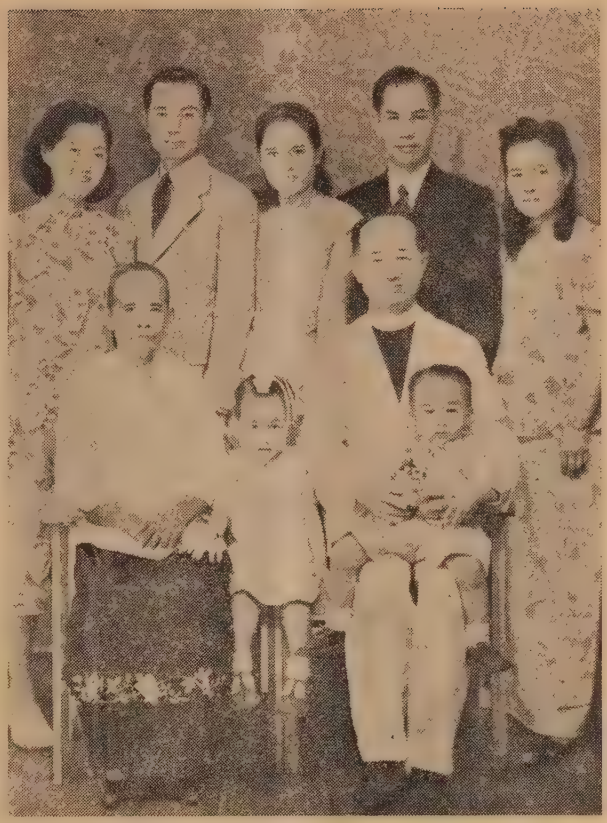
He was able to give up a good portion of his time to visits and supervision of the Suffolk Section. There an annex was erected, two concrete gate-posts were put up forming an imposing entrance to the School, the Tuckshop was given a coat of new paint giving it a more pleasant appearance and the ground was reconverted to a football field from Japanese tapioca beds.

Rev. Runyan had always a cheery word for us and now that his service is solely confined to our churches in Northern Malaya (where he has been District Superintendent), we are beginning to miss him.

Rev. Paul H. Schmucker, who succeeded Rev. Theodore Runyan as Principal of the School, came to us with an almost limitless capacity for work. Although School does not begin till eight, it is usual to find him at his desk at seven, and again in the afternoon till five. He has been sympathetic and friendly with the teachers. He is a sportsman and has reintroduced cricket in the School. With the sincere co-operation of his staff, Rev. Schmucker should prove a worthy successor to Rev. Runyan.

Segamat

Rev. and Mrs. Yap It Tong came to Malaya from Hinghwa in 1947. Mr. Yap had been a Methodist local preacher in China, and soon after arriving in Sitiawan was appointed pastor of our church in Ayer Tawar. In 1922 he was transferred to the Malacca District under



Rev. and Mrs. Yap It Tong and part of their family

Dr. M. Dodsworth, and built the church at Sungei Bahru. In 1923 he was transferred to Seremban and became a member of the Malaya Annual Conference. Subsequently he served as pastor of the Hinghwa Church in Singapore, and then at Port Dickson he served the circuit of Port Dickson, Pengkalen Kempas, Sungei Bahru and Pasir Panjang. At the 1930 Conference he was transferred to Segamat and has been pastor of the Segamat and Labis churches ever since.

Mr. and Mrs. Yap are the parents of five children, three sons and two daughters. They are examples of the keen interest so many Malayans take in Education and they have been very fortunate in helping their children achieve a good education. Their eldest son graduated from Hongkong University as a Surgeon in 1941. During the war years he was the surgeon of a Canadian Mission hospital at Chungking, and as a result of the excellent work he did there was awarded a two year scholarship to England, and he is now in London taking the F.R.C.S. Their second son likewise entered Hongkong University in order to study dentistry, and he is now finishing his internship in West China Union Hospital. This son married a fellow student who is a Doctor of Medicine and also completing her internship in the same hospital. Their third son is studying engineering in Faraday College in London. All three sons were in Hongkong at the time of the Japanese attack. They were fortunately able to escape and work their way to Chungking, taking three and half months to get there.

(*Concluded on page* 23)

MYF

Singapore One-Day Institute

S. T. PETER LIM

Photos—Courtesy Malaya Tribune

Happy faces during Singing Period of the One-Day Institute in Singapore at the Fairfield Girls School

Singapore District MYF One-Day Institute

About two hundred inspired and inspiring young people left Fairfield Girls' School on Saturday 27th. March 1948, determined to have Christ Above All in their lives. They had just completed a day of study and fellowship in the One-Day Institute organised by the Singapore District Methodist Youth Fellowship.

It was two years since the Singapore District MYF held its first Institute after the Liberation. The Dean then was Mr. Theodore R. Doraisamy and the theme, "Rebuilding". Yes, 1946 was a time for rehabilitation for all MYFs., for whilst all organisations of the Methodist Church suffered damage one way or another due to the war, our Methodist Youth did not escape unharmed. The depletion of both members and leaders was keenly felt in most chapters. Indeed some chapters were almost completely bereft of both. The process of re-organising all chapters existent pre-war needed courage, patience, faith and hard work and it was not until almost the end of 1947 that all chapters recovered their former vim and vigour. The process of rebuilding was completed and what was more significant, a new chapter was added to the eight existing chapters.

The MYF in Singapore is 650 strong today and the present healthy state is no doubt due to the far-reaching vision and faith in God's guidance that the leaders soon after the war showed in organising 'Leader's Retreats' and the First Post War Singapore District Institute.

Similar reorganisation and growth is experienced elsewhere in Malaya and the coming All-Malayan Institute will bring MYFers throughout the country to Ipoh where they will be challenged to further and wider fields of service for God. But as is obvious, such a gathering has its short comings, for not every MYFer can be present. The Singapore District MYF can only send about one tenth of its membership to attend this Institute.

So in order to give its members a taste of what would be in store at Ipoh and to issue the same challenge to them, the Singapore District MYF organised the One-Day Institute.

The theme was "Christ Above All," the same as that for the All-Malayan Institute and the Dean was Dr. Hobart B. Amstutz, who prepared and gave the Instituters a varied and rich fare for the day.

The choice of the date might have seemed at first rather inappropriate, but after careful consideration one must believe that God must have had a hand in it; for who could have known when the date was fixed, that the Institute would coincide with the visit of Bishop Stephen Neill of the World Council of Churches thus enabling not only the Bishop to see the MYF in action but also the MYF to receive from the Bishop some measure of his wealth of experience.

The Institute began with a Morning Watch led by Rev. T. R. Doraisamy, Secretary, Malayan MYF and Young People's Work and during this hour of devotion, Bishop Stephen Neill gave a short and inspiring message which set the mark for the day's activities.

The classes on "The Bible" and "Religion in Personal and Social Life" which were taught by experienced teachers,

vere well attended. In fact the only re-;ret was that the periods were not long nough to listen to all that needed to e said. What is more necessary in ige of materialism than for the Chris-ian to have a better knowledge of the Bible and to understand fully what it neans to be a Christian: stewardship, he meaning and use of prayer and his relationship with his neighbours?

The lecture on "What does it mean to e a Methodist?" was given by Rev. E. S. Lau in a manner that was not nly so interesting as to command the ullest attention but also extracted loud nd frequent bursts of laughter from his listeners.

Though something had been heard of the Oslo Youth Conference in 1947 not all of it had been heard and Bishop Stephen Neill gave a very descriptive thumbnail-sketch of it during the Special Christian Youth Meeting held that afternoon. He brought the meeting to a fitting close by presenting to the 250 young people from the MYF and other denominations a picture of the vast opportunities to bring the gospel of Jesus Christ to the teeming millions in the East for, he said, whereas the people in Europe after the war seemed shocked, stunned, dispirited and disillusioned, this was not the case in Asia. The people in Asia everywhere opened their arms and doors to Christianity for they have realized that if anything could save them and the world from complete disaster and chaos it was Christianity. .This need must be fulfilled. Thus he gave the right message and challenge not only to Methodist Youth but also to Christian youth of all denominations in Singapore.

This meeting indeed brought the Institute to a splendid climax, and when at the Closing Devotional and Holy Communion Service the officers of the Singapore District MYF Cabinet were installed by Dr. H. B. Amstutz and Rev. T. R. Doraisamy, it was not the officers only who dedicated their lives to His service but also those whom they represented. Thus could be seen why the Instituters left the Institute greatly inspired.

The One-Day Institute was not a day for serious study alone; there were the lighter moments during the Fellowship Hour and the Group Singing Period. The questions prepared by the Quiz Master provoked endless merriment and the group singing was a great success. But what was more gratifying to note was the spontaneity with which the Instituters burst into songs or conducted games amongst themselves and wasted not a single moment for active fellowship. Indeed there was never a dull moment at all throughout the day.

The exhibition of MYF Resource Materials by the Secretary for Malaya MYF and the display of religious books by the Methodist Book Room attracted large crowds which purchased what was immediately available and placed orders for those not readily available.

.One regrets that such a fine Institute was held only for one day. But perhaps this was for the better for it whetted the appetite of MYFers for more gatherings of this nature. At the time of writing this article the number of MYFers going to the All-Malaya Institute from Singapore had increased by 50% the number reported to be going before this One-Day Institute.

Malaya's Biggest Chapter Reports

(Membership of 112)

SINGAPORE STRAITS CHINESE M.Y.F.—ANNUAL REPORT FOR 1947

On behalf of the fellow members of the Cabinet, I have great pleasure in presenting to you this report of the year's work. You all may be proud that 1947 was a year of great achievement in all the various spheres of MYF work.

COMMISSION ON WORSHIP AND EVANGELISM: Under the leadership of Mr. Ang Cheng Kim, the Commission carried on its work smoothly. Devotional meetings were held regularly every Sunday and the topics selected were based on the spiritual needs of young people. Speakers came from the Stewards of various churches as well as Missionaries.

The Easter message was dramatised. To emphasize the love of God for sinners, a play entitled "And He Came To His Father" was put up. At the end of the year, a Christmas Pageant entitled "Bethlehem," presented a true picture of peace and goodwill when all the children of the various countries knelt at the feet of the Lord Jesus.

Members of our MYF were also given a chance of testifying to their own Christian experiences. An Oslo Conference delegate's experiences were also shared with us.

COMMISSION ON WORLD FRIENDSHIP: This Commission, under Miss Bertha Tan, had as its object the promotion of world friendship.

We had lectures on the national life, traditions, customs, religious and historical background of the inhabitants of the Philippine Islands, Sumatra and Borneo by Missionaries who spent part of their lives working among these people.

Films of geographical and educational interests of America and Europe were screened in our Hall.

Stories of how Methodism came into Malaya and the present work of the Home Missionary Society were also told. We were able to donate $100.00 to the Home Missionary Society through collections and the Christmas play.

The romance of the Salvation Army and the world-wide scope of the Y.M.C.A., together with the mass of social problems, were ably presented to us by authorities on these subjects.

COMMISSION ON COMMUNITY SERVICE: The Chairman of this Commission was Mr. Neo Seng Kee. During the year, we visited the sick both in private homes and in hospitals, helped needy Fellowship members with financial assistance where absolutely necessary.

In February, we will be paying our annual visit to the lepers at Yeo Chu Kang Hospital and a greater portion of the $365.41, standing to the credit of this account, will be utilised as presents for these unfortunate inmates.

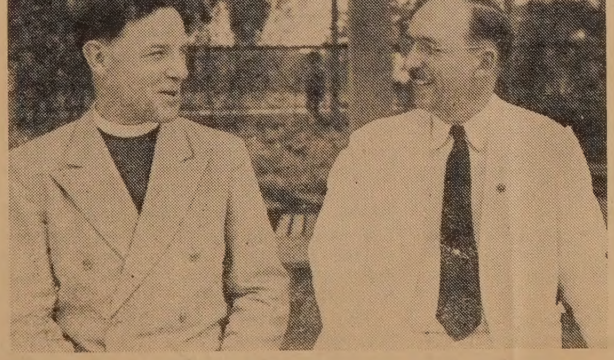
The collection of empty bottles for the poor outdoor patients in Tan Tock Seng Hospital also received our attention.

We also put up a Concert in aid of the Rotary Club T. B. Clinic Fund and handed over a nett sum of $905.15, which was included in the present Rotary Club balance of approximately $85,000.00, with which they have just started to build a T.B. Clinic in Singapore.

COMMISSION ON RECREATION AND CULTURE: This Commission was under the capable hands of Mr. Tan Huat Keng. It covered a very wide field of activities and in order to give a comprehensive report, it is best to divide it into various sections.

Social Gatherings—These were intended to promote fellowship among the individual members of our M.Y.F. Various group captains conducted socials. Very interesting indoor games were played and it was a relief to see the serious faces of our hard working members breaking into smiles. We also had combined socials with the Geylang MYF, sharing our joys with them and promoting bonds of fellowship between oun sister organisitions.

Music: Music played a very important part and we had appreciation of sacred music, classics and symphonies, folk songs, songs of different nations, together with supporting items for the various religious and secular plays put up during the year.



Bishop Stephen Neill with the Dean, Dr. Hobart B. Amstutz

Literary: Realising that the present situation in Singapore and Malaya calls for persons who can present a case in a logical manner, we devoted a few Saturday evenings to debates, recitations and oratorical contests. This section was well supported since most of our members were very keen to learn how to speak in public.

Dramatic Section: This section was under the leadership of Mr. John Parr up to July 1947, after which Mr. Goh Cheng Tuan took over. There was such a wealth of dramatic talent in our MYF that we broke all records and produced no less than five plays throughout the year. They were "Why Should I," "The Dear Departed," "The Master's Touch," "And He Came To His Father" and "Bethlehem". These plays were all put up for various causes such as the Sick and Needy Fund, The Rotary Club T. B. Clinic and the Home Missionary Society. Production of plays entailed a lot of hard work and the two directors really put in a lot of effort to maintain the reputation of this Fellowship in this sphere of work.

Sports: We had a very successful Swimming Carnival in May, at which a record number of members took part. The Annual Badminton and Table-tennis tournaments, conducted by the Sports Captain, Mr. Sng Chwee Bock, were also contested and the standard of play, especially in Badminton, had improved while that of table tennis was lower.

We were pretty successful in Badminton matches against other MYFs. and badminton clubs in Singapore. Out of a total of eight games played, we won six, lost one and drew one, while our "B" team did pretty well. However, our table-tennis team managed to win only one game out of six. Netball was revived towards the end of the year and we lost the only match played.

PRESIDENT'S REMARKS.

I was indebted to our Vice-President, Mr. Fong Kim Pung, for his counsel and guidance during the year.

The Hon. Treasurer did a very fine job and handed over the year's accounts with a substantial balance of $206.90. When he took over the post, there was a balance of only $60.10 with several big items still unpaid.

I would be failing in my duty if I do not record appreciation for the enormous amount of work put in by our popular Secretary, Mr. Chow Yee Sin. He is the man who holds the reins of the Straits Chinese MYF. Beneath his quiet exterior lies a heart of gold and he is ever willing to take on additional work although he is already up to his neck with work.

The Straits Chinese MYF, as a youth organisation, has made its presence felt in this city of Singapore. It is only through the efforts of every individual member that such a reputation can be built up. Always maintain the high standards of the Fellowship in your daily lives.

There is a wealth of talents in this Fellowship. Furthermore, there is a spirit moving among us that will not admit defeat. This spirit has been shown again and again especially when faced with tremendous difficulties.

This is a Christian organisation and therefore requires sacrifice on the part of every individual member. The new Year calls for fresh blood and I know that the call will be answered. The same spirit that pulled us through so many tight spots will see us through again.

Kuala Lumpur M.Y.F. Member Does Good Work in England

Rene De Kretser, whom we mentioned in a previous issue of "The Standard" is now married in England. Mrs. Rene Jones has sent us a letter telling about her voyage and life in England. Describing the floods in certain parts of England she says,

"We are having floods and I am praying for them to go down. Montford Bride is not far away from my home and it is flooded. When I go past there I have to step into a boat to take me over as the roads are about 8 feet deep; it's gradually rising day by day and if we have snow, it will make matters worse. In the morning when I awake, I see shoes, furniture, logs of wood, fowls, hats, and all sorts of things in my garden, that have been washed away by the floods."

The most important work Rene is doing in England during her spare time is the spreading of Christianity among her neighbours. She has already made one convert and hopes to secure more. Rene is an excellent example of a good Christian girl, doing her duty among the needy. In her letter she says,

"I'm still a good Christian girl and I love to help anyone who is in need. My neighbour is an old lady and she is unable to do anything, so I go to her house and help her in all her work. She told me she has never in her life come across anyone so good as I. I told her that Christians should help one another but she turned round and told me that she does not believe in God. So I had a prayer for her and the next day when I saw her she asked me all about God and I explained to her and gave her a Bible to read and to keep. She is a good Christian today. She even told me she will go to Church on Sunday and that's a place she has never been into before. I'm glad I've made someone a Christian and I intend making more Christians in England."

Paya Lebar MYF Goes On A New Venture

Young people of Paya Lebar district are planning to build a children's background and community centre in Upper Serangoon Road.

Plans for the centre have been made by the Paya Lebar Methodist Youth Fellowship, and they have the support of the Singapore Improvement Trust, the Department of Social Welfare and the Village Committee.

The site is at the junction of Upper Serangoon Road, Teck Chye Terrace, Boundary Road and Lim Twa Toa Road. At present it is overgrown with weeds, banana plants, and bushes and is a dumping ground for scrap and timber.

Before the war, the Municipality planned to convert it into a playground.

When completed, the centre is expected to include a children's playground, a children's feeding centre, boys' and girls' clubs and a recreational and cultural centre for adults.

The M.Y.F. will provide the staff for the centre.

To raise money for their project, the Fellowship will stage a concert at the Y.M.C.A. on April 9 and 10. Lady Gimson will be present.

Seremban M. Y. F.

Though the M.Y.F. Organization was introduced to us in the earlier part of 1947, the Cabinet Members were not elected until October 1947. We then decided that those elected Office bearers were to function till the end of 1948.

The number of members at first, was rather small, but through the hard work by the Cabinet Members and others together with the advice, inspiration, and encouragement from our Advisers, we now have an enrolment of 52.

We are holding a Baazar on May 8 to raise funds for Relief work, for Retired Pastor's Allowances, and other Benevolences. The Baazar Committee has been working hard getting donations in the form of goods which are to be used as prizes. So far, we have received good support.

We are now happy to have with us Rev. and Mrs. C. Dudley Ingerson. Already they have helped us in many ways.

A New Song for the MYF

Mr. Yong Yew Kim, poet-schoolmaster of our Seremban A.C.S., offers the following poem for a song for the MYF. It can be sung to any song or hymn that has the same metre as this poem, for example: "Duke Street"—long metre, but Mr. Yong hopes that someone will compose some special music for it. Is there any musician equal to this challenge?

M.Y.F., to thee may we
Ever loyal, faithful be;
Through the days that shall succeed,
Steadfast e'er in word and deed!

May we be inspired by thee
To gain truth and honesty;
Be imbued with courage, hope,
With life's problems e'er to cope!

May we seek sincerity
As well as humility,
Give a helping hand to all
Who, in need, on us may call!

May we learn e'er to forgive,
And to live as Jesus lived;
Ever strive to do our best,
Bringing joy and happiness!

May we help to spread His word
To all those who have not heard,
Showing love for every one
By our acts of kindness done!

YONG YEW KIM.

ORE OR LESS PERSONAL . . .

Dr. and Mrs. R. L. Archer

DR. AND MRS. RAYMOND L. RCHER send greetings to their many ends in Malaya. The above photo s taken in Elizabeth Park at Hart-rd, Connecticut. Dr. Archer continues serve the Methodist Church as one the Associate Secretaries of the reign Division of Foreign Missions in w York City. Their home is in Long and, and few friends of their's come rough the great metropolis without iring the gracious hospitality of their me. Dr. Archer's responsibilities in-de the Methodist work in Africa as ll as Malaysia and during recent nths he has also had to carry the rk of our Church in Europe.

REV. AND MRS. CHEW HOCK N are enjoying their work at Scarritt llege, Nashville, Tennessee, both of m being receipients of Crusade olarships. Mr. Hock Hin has been y busy speaking in many churches, the M.Y.F. and to other religious ups in Nashville and elsewhere. In Church bulletin of the Tulip Street thodist Church at Madison, Tennes-, the Editor says "One of the most illing messages ever to be delivered at nthly dinner meetings of the thodist Laymen's Club was heard in s church on January 28th, when the v. Chew Hock Hin spoke to 165 lay-n who had braved the heavy snow and streets to hear the noted speaker. r. Chew told his audience of the hard-ps he underwent as a Christian nister in Malaya during the war en under Japanese rule. His story of conversion from Buddhism to Chris-nity will not soon be forgotten by se fortunate to hear him."

Mr. and Mrs. Chew are beginning to ke arrangements to return to Malaya. ey are hoping to go via the Atlantic and to stop in England for a brief visit. They may also attend the session of the General Conference in Boston as visitors.

The REV. AND MRS. RALPH KESSELRING and three daughters arrived in Penang during Easter week-end from the U.S.A. They were in America on furlough in 1940-41 and had tried hard to get passage back to Malaya before the Pacific War started and finally were just ready to sail when the outbreak of war cancelled their plans. They offered their services to the Board of Missions for service elsewhere and were assigned to work in Costa Rica, Central America, where Mr. Kesselring was in charge of a school and became the pastor of a Spanish-speaking congregation, after he had become proficient in the Spanish language. The Kesselrings have been re-appointed to Ipoh where they have worked for many years.

MR. AND MRS. D. H. YAP (now Eugene H. Yeh) are living in Evanstan, Illinois, U.S.A. where both are studying at Northwestern University. Mr. Yeh is Head of the Department of Foreign Languages at the University of Nanking and "Specialist and Director of Training, Institute for Middle School Teachers of the Ministry of Education of the Chinese Government." They came to Malaya in the early 30's, Mr. Yap taking over from Mr. Dean Swift, the work of Director of Religious Education for the Malaya Conference. He was also pastor of the Hokien Church in Kuala Lumpur for a time. Mrs. Yap (Lucy Yap) will be remembered as one of the most accomplished pianists and singers that we have had in Malaya. Her lovely voice graced many a Conference session and service of worship. After the Yap's left Malaya they returned to Nanking where Mr. Yap entered into the service of the National Government and became an officer in the Educational Corps of the Chinese National Army. He had almost completed his work for the degree of Doctor of Philosophy before coming to Malaya and now is working for a Doctorate in the Graduate School of Education in Northwestern University, and his wife is studying in the School of Music in the same University.

MRS. J. H. PEDLOW, wife of the late Mr. Justice Pedlow, is now living at 23, Newcombe Park, Mill Hill, London, N.W. 7, with her family. She has a lovely home in this London suburb with a large garden in the rear. Her eldest daughter Elizabeth is married and living with her husband at Oxford, where he is studying medicine after five years in the Army. They are the proud parents of a son, Peter Howard, born last October. Her eldest son, Eric is studying Accountancy and working with a well-known London firm, but lives at home. Malcolm has just been released from Army service and in the Autumn expects to go to Cambridge to study Engineering. Malcolm is the living picture of his father. Wendy is a lovely girl of 11 years. Mrs. Pedlow will be remembered by people all over Malaya for her singing, and perhaps no musician in many years is as missed in musical and church circles as she. Of late she has been very busy with singing engagements. She is the contralto soloist of the Liberal Jewish Synagogue Choir in Mill Hill. At the same time she is one of the soloists in the Union Church of Mill Hill where she is a member. Recently she sang the solos in the "Messiah" at Handel's old church in Edgeware and writes, "It was a thrill to sing to the sound of Handel's organ."

The delegates to the General Conference arrived safely in San Francisco, after a good passage on the Pacific. There they separated, DR. MARMADUKE DODSWORTH, going north to Seattle and Sumner, Washington, to visit his home church and the church he served during his stay at home from 1939 to 1946. He then went east to visit his son PAUL who is schooling in Randolph Macon School, Front Royal, Virginia, and his daughter, MRS. J. R. Esaias, JR. living at Basking Ridge, New Jersey.

The other delegates went to southern California and were royally entertained by DR. AND MRS. L. OECHSLI in their home in Pasadena. The Oechsli's arranged a large Malayan get-together of all former Malayans living in that vicinity. The delegates also visited MRS. ESTHER SUMMERS and family in Redlands. Then they went on to visit Boulder Dam in Nevada and the Grand Canyon in Arizona. After arrival in Chicago MR. LIM UN TIEN visited his son CHENG CHUAN at De Pauw University. While there he also saw MR. OLIVER THEVATHASAN and MR. J. BRUCE AMSTUTZ who are also studying in the same university at Greencastle, Indiana. The REV. PAUL S. H. HANG visited MISS EVA NELSON in Castle Rock, Minnesota, and MR. HOMER CHENG saw friends in Wisconsin. MR. D. K. RAJAKARIAR stayed with the party throughout the long journey from the west coast.

REV. AND MRS. YAP IT TONG

(*Concluded from page* 19)

Their two daughters are living in Segamat. The eldest, Mrs. Tay Chye Huat, is the mother of three children. Prior to her marriage she completed her Normal in Johore Bahru and taught in private and Mission Schools. The youngest daughter, Miss Yap Ai Ting, is in second year Normal and teaching in the Government English School in Segamat.

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